

DISCONTENT

"MOTHER OF PROGRESS"

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WHOLE NO. 154.

HARMONY.

One of the things which strikes me forcibly, in reading many of the articles in DISCONTENT, as well as in almost all publications devoted to the promotion of the welfare of our race, is the great lack of harmony among the workers.

Not that I regard exact harmony in theories as possible or even desirable; but it is desirable, and I think possible, to have perfect harmony of feeling among all earnest reformers. The difference of opinion is almost wholly one of degree. All people who recognize the wrongs to our race involved in our present economic conditions should and may work together in perfect harmony, whether they call themselves some kind of Socialist, some kind of Anarchist, or by the still milder term of Single Taxer.

Theoretically, I feel sure that I am just as much of an Anarchist as any one of you; but I absolutely realize that the only road by which it will ever be possible to realize the beautiful dream of us Anarchists is by the road of Socialism, which itself can only come by slow degrees through many minor steps, such as Single Tax, Government Ownership of Telegraphs, Railroads, etc.

Anarchy, being the negation of all law, cannot come directly by the aid of law. To get rid of law, we must permit it to die from lack of use. Until our race has been bred and born for several generations on a higher and better plane, law must exist. If it could be supposed possible for the country to awaken some morning free of all law, the human race being as it now exists, law must inevitably be reenacted for the purpose of, to some extent, preventing people from invading the rights of others. True Anarchy can only be possible, when the race has been so changed that most people will not invade others' rights.

Now I would not have those who make up the family of DISCONTENT one whit less anarchistic than they are; but I would have them look upon every one in the reform family as brothers and sisters, not as rivals or enemies; if less advanced than themselves, as younger brothers and sisters to be encouraged and helped along the road, commended for the progress they have made, not condemned because they have made no more. I would have the Single Taxers and those who advocate such reforms as government ownership of telegraphs, etc., looked upon as new born infants, those now calling themselves the Social Democratic party as children in swaddling clothes, full-fledged Socialists as children in their teens; all to be given all encouragement and help in our power.

Our people are fond of denouncing W. J. Bryan in connection with other old party leaders; but even he has started on the proper road, and deserves all possible help; and, for all we know, he may be a full fledged Anarchist like the rest of us, and may believe it possible to advance the cause of Anarchy more,

by not acknowledging the fact. If I happened to be a man of large influence, and wished to use that influence to lead the world toward the beautiful goal of Anarchy, if possible, I should fail to acknowledge my ultimate aim, because then I could secure a greatly better hearing. The real position of us Anarchists is absolutely incomprehensible to the average mind. We read and listen to each other with interest, but are entirely misconstrued by those who have not given the preliminary steps some consideration.

To lead others, one must not be too far in advance. A few years ago, when B. O. Flower was conducting the Arena, he did great work for our cause, simply because apparently he stood just outside the orthodox fold; and yet some of our most radical writers have scored him roundly. We, one and all, should do all we possibly can to second the work of each and every one who has started in the right direction. Those who have not like ourselves become really Anarchists can actually further the cause more than we can; for they secure a hearing from a greater number.

Our cause is RIGHT; therefore our principles must in the end prevail. The world is coming our way though, slowly. Let each of us do what we can; and one way of doing this is to slowly cooperate with all whose efforts lead in the right direction. Free silver, government ownership of natural monopolies, Single Tax, etc., are the kindergarten branches. Industrial Socialism might be called the intermediate school; while Anarchism is the finished education.

We might just as well expect the 6-year-old boy to be able to comprehend trigonometry as to imagine that the ordinary citizen can understand the beauty of Anarchy.

Let us all give our earnest support and encouragement to all teachers of the rudiments, no matter even if those teachers themselves (failing to understand) condemn our more advanced knowledge.

G. W. SOULE.

Comment.

While I admire the broad and tolerant spirit inculcated and exemplified by Comrade Soule, I am unable to agree with him that denial or concealment of a principle is the surest way to advance it. If prejudices and misconceptions exist, it is certain that they will never be overcome by catering to them. The real meaning of Anarchy must be made clear to those who misunderstand it. Error is not to be given "encouragement and help," even if it be honest error. When our "younger brothers and sisters" are on the wrong track, the kindest service we can do them is to recall them to their senses. I am inclined to believe in Bryan's honesty, although I consider him an extraordinarily superficial reasoner. I am sure that many of the Socialists and Single Taxers are sincere. Let us be tolerant, but firm.

JAMES F. MORTON, JR.

MORE MALTHUSIANISM.

The only bugaboo about overpopulation is the misconception in the public mind regarding it. Population, Neo Malthusians say, tends to increase faster than subsistence; but, obviously, it cannot in the long run actually make the increase, because people cannot live on nothing. The superfluous births are just translated into deaths; that is how the tendency is frustrated. This tendency, resting on sexual instinct, is restrained by two sorts of causes, destructive checks and preventive checks—the checks which kill off the superfluous births, and those which lessen the number of births taking place. It is evident that the tendency of population to increase beyond subsistence must always be kept in check somehow; and the whole question in a nutshell is this: Is the check always to be a premature destruction of human beings born, and misery for millions, or is it to be a providing that fewer human beings shall be born. Neo Malthusians advocate a prudential check, that Malthus did not approve of, viz.: "Early marriage and prudence after marriage." Now you say that the present tendency to reckless and excessive propagation is not related to overpopulation. On the contrary, as this check—prudence after marriage—is a part of the subject of overpopulation, being a prime factor and the only consistent check to a redundant population, it is closely allied and a prominent part of the subject of overpopulation; for, without this check, population is only kept from going to ruinous excess (another form of saying "reckless and excessive propagation") by bloodshed, by disease, by crime, by murderous conditions of life, by the prolonged celibacy of many women, by the degradation of many more, and by the prudence which keeps men for many years of their lives either celibate or supporters of the prostitute.

Annie Besant, in her work, "Modern Socialism," says with truth that "families of ten or a dozen children belong to the capitalist system, which requires for its success a numerous and struggling proletariat, propagating with extreme rapidity, so as to keep up a plentiful supply of men, women and children for the labor market, as well as a supply of men for the army to be food for cannon, and women for the streets to be food for lust."

I will stop here, not that I have no more to say; but I do not wish to become wearisome to you, in giving you so much on this subject to read—one with which you do not agree.

Now, this is not written necessarily for publication. I leave you free to publish or not, as you feel inclined. I have accomplished my personal object in writing this, if only you read it; nor is this written to convince you my position is entirely correct and everyone else wrong—not at all. I only want the right to think and act along lines of my conviction, so long as they do not deprive others of the same right.

Whether you or I believe or disbelieve in the principles of Neo-Malthusianism or not it will not change the fact; and it is a fact, to me, that "overpopulation is the most fruitful source of pauperism, misery, crime and disease." All my adult life I have been engaged in the agitation of the question of the "emancipation of woman from sex slavery;" and nothing has helped me more along those lines than the principles and work of the Neo-Malthusian League. I will quote a part of the fifth principle of the league and then write finis:

"It is a grave social offense for men and women to bring more children into the world than they can adequately house, clothe, feed and educate."

Yours for the abolition of sex slavery,
ARTHUR C. EVERETT.

A CHRISTIAN VIEW.

To Image Breaker—My Dear Sir and Brother: I like your free and easy style of writing; but there are some errors in your article in No. 48 of DISCONTENT, to which I would like to call your attention.

You commence by naming a society for showing up the rascality of "Christians and skypilots." Allow me to state that in every case where persecution by Christians is mentioned it should read by the church; quite a different thing. Christians are people who believe in Jesus of Nazareth as a wise teacher, and govern their lives accordingly. Now he says: "Do unto others as ye would they should do unto you; (this is the whole law and the prophets.) Is there anything objectionable in this statement? If so, what is it?

Christians never did, nor ever can, persecute anybody; the church, the machine, has persecuted. There are no Christian millionaires, and cannot be. "Sell that thou hast, and give it unto the poor; and come and be my disciple." He went away sorrowing; would not John Wanamaker do the same? Hence the logical conclusion; he is not, and never was, a Christian. Whether he is a good man, is merely a matter of opinion. A person who is intimately acquainted with Shakespeare we call a Shakespearean scholar or disciple; and if the "immortal Will" were proven to be a myth, as Ignatius Donnelly and others have tried to prove him, it would make no difference; the book would be the same. A Christian is a man who can say, with Abou Ben Adhem: "Write me as one who loves his fellow-men."

Another thing; I want you to quit using that word Infidel. It has nothing to do with religion or irreligion; it simply means un-faithful, un-true, un-reliable. The word freethinker is good enough for me; and by a Freethinker I mean a person who can, from known facts, reason to a logical conclusion, and stand by it.

AGRICOLA.

DISCONTENT

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OFF AND ON.

And now it is the turn of Equity, a paper which lays claim to the highest ideals of individual and social life, to "hurl the contumelious stone" at those men and women who are giving the freshness of their lives to the cause of human liberty. According to this false guide, it is a "diabolical idea of liberty that lies at the bottom of all Anarchism;" and its origin is sought in the rebellion of the mythical Satan, whom Equity coolly trots out, as if he were a real being, and not a phantasm conjured up in the intellectual babyhood of the human race. Since Equity boasts its fidelity to Christian principles, it should lay to heart the commandment, "Thou shalt not bear false witness against thy neighbor." In order to demonstrate that disbelief in the rightfulness of the government of man by man, and in its efficacy in making men better and happier, is necessarily of diabolical origin, Equity must first prove that laws are always just, and that governments invariably stand for the highest social ideals. That it cannot do this, its existence as an advocate of social and economic change abundantly testifies. Equity may indeed believe that government may be so transformed as to become a wholly beneficent institution; but why cavil at those whose study of sociology leads them to a different conclusion? What right has Equity to assume that criminal desires lie at the base of all disbelief in the validity and value of human enactments?

Our assailant indulges in the time-honored platitude: "Liberty to do right is the only liberty anyone is entitled to." Before the tribunal of his own conscience, (pace our hedonistic friends) yes; but what outsider is competent or entitled to decide his ethical problems for him? Does Equity really believe that the decrees of the majority are always just, and that the minority has no rights which are worthy of being respected? If so, it betrays an incredible ignorance of history; and if not, where does it propose to draw the line? Will Equity discuss the question in the spirit of candor, or will it, like other defamers of Anarchy and Anarchists, pretend not to see this refutation of its calumnious misrepresentations, and shut up as tightly as any Social Democratic organ at the bare mention of Millerandism? Will it make a frank and manly apology to the men and women it has wantonly insulted? and will it state what defects it finds in the Anarchist theory? It cannot honorably plead ignorance, since it has been exchanging steadily with the Anarchist papers, and knows that they deal in sober arguments, based on a careful study of facts. Other investigators have a perfect right to differ from them, but not to lie about them.

The kind of "wholesome civil law" which commands itself to Equity may

be learned from the fact that it characterizes as "diabolic" "the refusal to obey the state in the proper observance of the Sabbath." This is showing the cloven hoof, with a vengeance! So all of the fair pretences of the self-styled "Equitists" simmer down to a plain theocratic design to unite church and state. Even the simplest proposition of religious liberty is abhorrent to them. They are on the side of the church, the mightiest enemy of all liberty, and hence cannot be the friends of progress. Now that they appear in their true colors, Liberals will not be gulled by any specious economic scheme which they advance. Those who would enforce the observation of a day hallowed by religious superstition declare themselves to be enemies of all freedom. I had expected better things from Equity, and regret its descent to the plane of Tammany, Wilbur F. Crafts and Anthony Comstock.

To those who hold that the interests of workingmen and those of their employers are identical, a careful study of present labor conditions in San Francisco is to be commended. An Employers' Association has been formed, with a contributed capital of \$50,000, for the sole purpose of destroying trades unionism, and leaving the workingmen bound and helpless victims of capitalist rapacity. If they succeed in their nefarious attempt, the working class in San Francisco will be reduced to a condition of the most abject and unmitigated slavery. Every employer who wishes and endeavors to deal honorably with his employees is forbidden to do so by this secret organization, and coerced into submission. There is scarcely a pretence of maintaining any principle, but simply the arrogant parade of a force assumed to be sufficient to compel the workingmen of San Francisco to abandon all the rights of human beings. It is noticeable that the police, as always, take an active part against the workers, and are endeavoring, by the commission of outrage on outrage, to goad them into such show of resistance as may afford a plausible pretext for wholesale murder. The inevitable strike which has followed the unparalleled effrontery of the Employers' Association means the life or death of local trades unionism. It evidences the entire heartlessness and unscrupulousness of the employers as a class, and the utter hypocrisy of their pretensions. Should their infamous designs succeed, the capitalists and labor-haters of other cities will be swift to follow the example. The employers are playing a heavy game; but they may overreach themselves. Should they win, it may prove the dearest victory ever obtained. Trades unionism represents the patience of the working class. It is a dike against the waters of violence. If the capitalists insist on a war of extermination, they may find that long suffering has its limits. Men will not forever consent to be treated like dogs.

I have no inclination to take back any compliment I have paid Comrade James. I still regard him as being, on the whole, the ablest, best posted and most philosophical American representative of Anarchism. If I venture, remembering that "even Homer sometimes nods," to incur the slashing

thrusts of his trenchant pen, it is with a respect willing to concede almost anything short of infallibility. He is usually right in his controversies, at least in my judgment; and I find myself in heartiest sympathy with his general point of view. But I cannot help feeling that he hurts a good case by his contemptuous references to his opponents as supporters of the "Movement in Favor of Ignorance." The appellation is palpably unjust, as applied to stalwart Anarchists like Comrades Addis and Small, whose grasp of the situation may be incomplete, but who certainly have never refused to have their theories "experimentally tested as often as challenged."

This last quotation, by the way, furnishes the true test by which promoters of ignorance may be distinguished from promoters of knowledge. A bigot, who is ever averse to fresh experiment and a reexamination of the grounds of his belief, is distinctly a favorer of ignorance, even though, as a matter of fact, his theory may prove to be the correct one. The experimenter is assuredly the true scientist; but, in spite of Newton's oft quoted "Non fingo hypotheses," he does form working hypotheses, as a basis for experimentation. A little over-enthusiasm, the natural exaggeration of one who believes himself to be a discoverer, in favor of a half-tested theory, should induce caution in subsequent investigators, but does not necessarily constitute proof that the theory is irredeemably bad. This Comrade James admits, citing the alleged exaggerations of Jenner and Hahnemann, as cases in point. So far, so good. But why does he refuse to apply the same considerate principle to the exaggerated claims in behalf of the more modern theories of osteopathy, hydrotherapy, and the like? They, too, produce "one-sided enthusiasts like Hahnemann;" why may not they too contain "innovations" which more full experiment will establish as worthy of a place in medical practice? Has Comrade James given to these schools such careful study as to warrant him in contemptuously brushing them aside as mere humbugs, unworthy of the slightest investigation?

Moreover, is the established school of medicine altogether exempt from the unwieldy conservatism which characterizes every other "established" institution? It would be passing strange that such should be the case. Medicine today is not only a science; it is also a trade. And like all trades, it is permeated with the spirit of modern commercialism. The beautiful ideals of science are not always kept strictly in view. The animus of the medical legislation sought in the various States (and actually secured in some of them) is far from being a simple desire to save the people from a deluge of quackery. There is also the decidedly unscientific effort to secure a monopoly of practice, and to adopt the short cut of force, to rid themselves of rivals, with reference to whom they do not appear wholly at their ease. That this is the case, long and careful observation has forced me to recognize. This is what I blame in the "regulars." I have no predisposition in favor of the "quacks;" and most of my medical friends belong to the "regular" school. But I cannot help seeing that there is some justice on both sides; and that Comrade James and the anti-medicos" are alike guilty

of exaggeration, and resort too much to dogmatism and special pleading, instead of meeting each other half way, in a candid endeavor to approach the whole truth.

My casual allusion to Malthus was in no sense "by way of diverting attention from" his doctrine, inasmuch as it occurred in the course of a detailed examination of that very doctrine. It was simply an expression (possibly over impatient) of my feeling as to the man himself, and as to his attitude toward the working class.

I have excellent reasons (I conceive) for maintaining that two and two are four; although a noted speculative philosopher once averred that he could adduce potent argument to the contrary. Nor is my conviction a whit shaken, on learning that the same opinion is upheld by an imperfectly educated individual, who is also firmly persuaded that the moon is made of green cheese. On the same principle, I do not reject any economic truth espoused by authoritarian Socialists, even though they deduce an illogical corollary in behalf of political jugglery and the construction of an unwieldy social machine.

If Malthusianism simply means that the propagative power of the human race, if pressed to the utmost limit of its capacity, would ultimately over populate the globe, unless balanced by destructive agencies, I enter no denial of its demonstrability. It is as true as that if men exercised their destructive faculties to the fullest extent, they would speedily depopulate the earth. The "tendency" to do this—I am answering Comrades James and Everett together—is shown by the existence of war, private murder, capital punishment, lynching and duelling, and is only "frustrated" by certain "checks." I have "perceived also that the checks must all fall under one of two heads—Preventive, which diminish the proportion of" death, "and Positive, which increase the proportion of" births. I think "the former decidedly preferable to the latter." Thus the Malthusian theory of over-population and the Mortonian theory of depopulation balance exactly. Only, I cannot wholly approve of the conclusions of the Neo Malthusians on the one hand, or of the peace conferences on the other. Their local treatments do not reach the underlying causes of these "tendencies." To seek a cure by preaching peace or "contentence" to the men of today, under the social conditions of today, is like Mrs. Partington's attempt to sweep back the Atlantic Ocean. Besides, want, wretchedness and misery must accompany robbery, oppression and injustice, be the population large or small. In France, the rate of increase is so small as to cause alarm; yet misery stalks rampant on every side. If there were but two men on the globe, and one of them owned it all, and enslaved the other, half the population would be in misery. Put classes in the place of individuals; and the same result follows. The one remedy in the free society, in which no man can make "a slave of a woman" or of another man. "Preventive checks" will be spontaneous, and none the less effective because unconscious. In seeking to produce better children, free people will incidentally produce fewer children; and Neo Malthusian warnings will then prove as superfluous as they are now impotent.

JAMES F. MORTON, JR.

CONSIDER—CONSIDER.

I hope Comrade Morton remembers what he said once about the goodness of my eye for a fallacy. "If exaggerated claims form a clear proof of humbug, many really useful discoveries must stand condemned." Oh no, they need not—only the exaggerations. Vaccination does not stand condemned because Jenner thought—if he did—that it necessarily made one immune from smallpox for life. Only that exaggeration stands condemned. "If exaggerated claims, etc., . . . a mighty large proportion of the regular practitioners must be hustled out of court." So they are; when they prove incorrigible. Was not Hahnemann hustled out? And who hustles out one-sided enthusiasts like Hahnemann? The regular physicians collectively. The smartest thing ever said against them was Charles Reade's—that they call Hahnemann, for example, a quack, while adopting his quackery. But, like other rhetorical squibs, it departs from the sobriety of truth. The regular physicians adopt the innovations of Hahnemann, or anyone else, so far as these prove to sustain the only test recognized by regular medicine; that is the experimental test. The dogmatism of Hahnemann; his cocksureness; his onesidedness; his sweeping theory far beyond the range of experimental verification—these were his quackery; and this quackery is the very thing about him the regular physicians never would adopt. Moreover, this non possumus of regular practice—this refusal to assert or indorse an assertion of anything beyond what has been experimentally verified, is exactly what "differentiated" regular practice from the various quackeries; or, if you prefer, differentiated them from it. It is because keeping within experimental proof is science that the school which on principle does so has come to be called regular.

If Comrade Morton will reflect on these things he may get to see that the analogy between regular medicine and Anarchism—between the chaos of conflicting quackeries, "mental science," hydrotherapy, osteopathy, etc.; and Bellamyism, single tax, initiative, referendum, etc.—is perfect. On the one side is the scientific spirit, testing all things; on the other, dogmas, refusing to be tested. The one method leads to truth; the other leads to errors. The former leads to results; the latter only to disputation. The first, indeed, is the slower; but then it is sure. Experiment is the mill of the gods which "grinds exceeding small." The experimenter absolutely does know a little; if only how little it is; at least he knows the way to learn. The sure theorist, with all his boastful words, has no proof of knowing anything. The illustration was happy enough to justify my use of it, even if I had a penchant for deriding humbug. But, really, it is no fault of mine that the medical discussion continues. A year ago, when the antis were making what seemed to me a very unjustifiable use of liberal papers' hospitality, I wrote an article to show that such stuff was misplaced. And that I intended should be the last. It was the promoters of the movement in favor of ignorance who insisted on having their silly points refuted over and over again; and then began to squeal, in Lucifer, about my not "letting them alone;"

though they have all along taken three times my space. The significance of the squeal is unmistakable, and very gratifying to me. But it would be more candid to own up that they have learned something.

It is a common error among social theorists to suppose that such words as "prostitution," "love," "variety," "invasion," "selfhood," "communism," can be defined like the words "triangle," "circle," "straight line." Nothing admits such exact definition, outside the category of quantity, whose capacity therefor is due to the nature of quantity itself—"an operation in which both operator and operand derive all their significance from its own law." Because thus completely formed in the mind, quantitative relations, as is familiar, can be exactly expressed by the mind's instrument of language, and deduced with irresistible evidence from "their own law;" while no others can; because, by the definition, no others are completely formed in the mind, but all represent more or less limited acquaintance with the experiences named. On the other hand, it is a common and mischievous error to use terms of social theory so loosely that there may be much doubt what they are supposed to mean, not only in minute detail, but even very generally. When Comrade Morong says: "Temporary associations with prostitutes conventionally so called are more profitable than living permanently with a woman who is free from the marriage, but not the support consideration," I think I see what he means. But when he says: "Variety in most cases degenerates into prostitution, with the added disadvantage of being a disguised form," that strikes me as rather cryptic. Does he mean that most men, under these circumstances, exact submission from some woman, for the "support consideration," as from a wife or a prostitute, while "disguising" it under the excuse that she is free from the "marriage consideration" of what is called fidelity? I hope that is not true, even in America. It certainly is not among the aristocracy of such countries as France or Italy, imitated, of course, very much by their so-called inferiors. Among them, I am sure, the man who agrees to release his wife from the obligation of "fidelity," thus reducing the "marriage consideration" to a mere form required by custom—which is extremely common—releases her also from submission, notwithstanding "the support consideration."

"Up to a certain point the priests and rulers of the earth cultivate knowledge"—only for themselves, I think. The less knowledge they can persuade their dupes to be content with the better.

"I" (Comrade Morton) "do not see that the church is on better terms than before with any of its rivals." Settle that with S. D. He does. I found the reasons why the church is on improved terms with other fakirs. That's my patent.

"Not all who broach untenable theories are dupes or allies of priesthood." All who won't have 'em experimentally tested as often as challenged, are one or the other. They are not necessarily

"conscious" allies of priesthood, as you elsewhere suggest. But the priesthood is conscious of their alliance. Its being so is precisely my great patent discovery—"the movement in favor of ignorance."—C. L. JAMES. (All others spurious.)

C. C. Moore, who has been going down the liberal toboggan very fast for several years, has probably struck bedrock in the "everlasting nigger." This, with some things now going on among the New York Secularists, ought to convince all that the brand new Anarchist factory has simply no connection with the eighteenth century Atheistical concern.

Calling Malthus "a sanctimonious clergyman," by way of diverting attention from the truths he taught, is a capital example of "resorting to personal abuse, to cover up the gap in one's logic." Malthus knew as well as anybody that checks on population "of some kind" would never be wanting. That is the very basis of his celebrated theory. Unlike all State Socialists and some Anarchists, he perceived also that the checks must all fall under one of two heads—Preventive, which diminish the proportion of births, and Positive, which increase the proportion of deaths. He thought the former decidedly preferable to the latter. Was he not right? He was also right in saying that neglect of it is "the cause, rather than the consequence, of our present deplorable state." The tyranny of man over woman is much older than that of kings or priests over men. Therefore it cannot be an effect. And to deny that it is a very obvious cause is "kicking against the multiplication table." Leave it to State Socialists and other would-be ridders of the-m-asses. The man with the hoe effectually stops up any tears I might have for him when he lets out that he wants freedom for himself, and every one else, except his wife. I stretch charity to the utmost, if I do laugh, but set about persuading him seriously that as long as he makes a slave of a woman some one will make a slave of him—and serve him right. But I must let Comrade Morton fight that out with Lucifer—if he doubts it; merely remarking that continence is not a "decrease in recognized wants," but always goes with an increase. Malthus perceived that himself. It was his constant advice to the-masses to deny themselves the only pleasure which costs nothing that they might get others, with which reckless propagation is not compatible. Propagation makes scabs, and soldiers, and policemen, and beats down the standard of comfort, as in Ireland. Continence raises it, as in happier European countries—Sweden, Holland, France, England.

There is, on these points, a prevalent confusion between the ideas of Malthus and those of Ricardo; to correct which see Bonar's "Malthus and His Work," published by the Harpers. But the use, or rather misuse, of Malthus by Ricardians is (of course) much more effectually met by taking the gun and turning it against them, as free-love Anarchists do, than by refuting Malthus, even if that were possible. How much more is the former course preferable, when refuting Malthus is as impracticable as reconciling Moses with geology; and similarly

operates, as any coqueting with the movement in favor of ignorance does, only to make us ridiculous! John Stuart Mill had a pretty level head. He prophesied that the Malthusian theory, long considered the fatal obstacle to Socialism, would turn out the strongest argument in its favor. May all the gods speed that day!

But we want to get rid of thinking that any kind of humbug helps us. A lie, as Carlyle says, "is unbelievable." It is always bound to return to whence it came; and so far as we let it hitch on to our coach, so far it will pull us back in the same direction. C. L. JAMES.

FIRST IMPRESSIONS.

At Home. Aye, at Home. I feel that I have actually reached the home I have so longed for nearly all my life. What a welcome we have received, and what continued kindness has been extended to us from all whom we have met. How the spirit of love seems to expand their souls, until it gleams in their eyes and glorifies each countenance. Words are inadequate to express our gratitude and pleasure that we are in the midst of real civilization, instead of moral semi savages and barbarians.

I am also charmed with the country. The forest, the beautiful bay, and atmosphere, are not only laden with the pines but with love as well.

Some may smile at the latter; but, as with love, there is toleration, I feel that no one will deride what seems to me so true.

In the "City of the Angels" we have left two veritable ones—Richard Daverosen and brave Viroqua Daniels. I long for their presence, as I write; for they are very dear to us. I wish all knew them as I do; and I hope the time will not be long distant ere we have them with us.

Here I have seen no tramps, therefore no homeless outcasts. No one hungry or cold. No one slowly starving or dying by inches from the lack of sympathy or love. In the "Angel City" I have seen all this and much more. I have seen an "angel" on the street moaning because shelterless, and suffering the pangs of hunger. I have seen little children, little innocent children, who should never know want or care, ask me for crackers when giving one to a baby in my care, as I was trundling him along in his carriage. They asked me for crackers because they were so hungry, having fasted since breakfast the day before. This was in the afternoon. I have even had a small boy ask me for the meat I had bought at the butcher's shop for the cat. I have seen horses belonging to those angels, besides being underfed, overloaded, whipped, kicked, and forced to stand hitched on the streets, so agonized with an overdrawn check rein that it was impossible for them to stand still. I have known kittens a few days old to be thrown into vacant lots to slowly die from exposure and starvation, and older ones to be left by roadsides to be stoned and dogged by the boy angels. Sometimes I think I may have acted selfishly in leaving all this to come to this heaven, instead of remaining and continuing to do the very little I was able to do to help all these sufferers. I acknowledge that at times I almost have a feeling of guilt; but selfishly or unselfishly, right or wrong, it invariably ends in exultation that I am here at Home.

SADIE A. MAGOON.

FREE LOVE.

There are few things that are being discussed by the people at large, so little understood as that of free love. All will own that love is free and that we are free to love all; but each defines the mode of doing this, according to personal idiosyncrasies.

A lady friend writing to me says:

"The idea of sexing only for propagation I say amen to; but I think most men and all male animals do not care for offspring, but want the act for the pleasure they get out of it. Free love gives them their gratification, and frees them from the responsibilities of it; so women would be worse off. Many licentious men advocate free love and Lucifer ideas, till they disgust all sensible women."

Now there are as many different ideas of what is a real freeloover—one who believes in freedom of love—as there are of what constitutes a real Christian or a real Infidel. I am a freeloover. I believe in freedom in all things; that everyone should be free to think, to speak and to act, so long as he or she infringes on the rights of no other. But I am a Dianite freeloover. I believe the sex act is only for propagation, that is, in its extreme far-reaching meaning. But lovers who do not want children, or are not morally or physically fitted for parentage, and are willing to exchange vital force for sexual pleasure, have a perfect right to do so, just as, within certain limits, we have a right to eat or drink things we do not consider exactly healthful.

I think there are thousands of men who do "care for offspring," and are glad to become proud and loving fathers. Man is merely undeveloped woman, and has the same likes and dislikes, passions and principles, as woman has, though in a lesser degree.

The world is better than most people imagine it to be. Purity, peace and love abound.

"O to be absolved from previous ties and conventions,
To find a new unthought of nonchalance with
the best of nature!
* * *
To demand perfect men and women out of my
love spendings!

The great chastity of paternity to match the
great chastity of maternity."

—Whitman.

ELMINA DRAKE SLENKER.

HOME NEWS.

James W. Adams has returned from a pleasant visit on Anderson Island.

Sylvia Allen and Kate Cheyse are attending the Teachers' Institute in Tacoma.

Comrade D. E. Swank, of Aumerville, Ore., spent a few days with us this week.

Comrades W. A. Wotherspoon and Ruth Earle have finished their visit here. They left on Saturday for Seattle.

Comrade I. Jameson reached us in a sloop from Brinnon, Monday morning, and paid us a pleasant visit.

Anarchists are popularly supposed to be extremely wild and intolerant. Certain recent events here have demonstrated the contrary, in the courteous hearing given to an opponent of Anarchy,

who began by telling us that we were all shallow and ignorant, and refused to listen to any criticism of his ex parte statements. We are not afraid to hear the other side, no matter how unfairly it may be presented. The more scope allowed to the opposition to Anarchism, the more its inherent weakness betrays itself.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carrs Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 85 people here—23 men, 25 women and 36 children—girls over 15 years 4, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

OUR SUNDAY GATHERING.

The last of our outings in the park for the present season took place on Sunday, and was no less pleasant and social than the preceding occasions. Comrade Morton's address on The Normal Life was in large measure a recapitulation of the main principles of liberal and Anarchist thought. He ended with an earnest appeal for ardor in propaganda work, pointing out the greatness of the need, and the largeness of the opportunity.

Among the visitors present was Duncan Pierce, of Burley, who walked both ways, in order to be with us.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock every afternoon except Saturday and Sunday at 2:30 o'clock. Leaves Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

RECEIPTS.

Evans \$1, Jameson \$1.

VIEWS OF HOME.

1. General View of Home from Rocky Point and entrance to Bay.
 2. Clam Digging.
 3. Boat and Beach Scene.
 4. Across the Bay.
 5. Rocky Point.
 6. Worden Residence.
 7. Adams Residence.
 8. Cheyse Residence.
 9. Discontent Office.
 10. Parker Residence.
 11. Interior of Schoolroom No. 1
 12. Interior of Schoolroom No. 2.
- Price, mounted, 25 cents; unmounted 15 cents. Order by number of DISCONTENT. As new views are taken they will be added to the list.

AGENTS FOR DISCONTENT.

San Francisco—L. Nylen, 25 Louis Street.
Allegheny, Pa.—H. Bauer, 73 Springgarden.
Yokohama, Japan—A. Klemencic, 75 Eagle House.

BOOKS AND PAMPHLETS
FOR SALE BY DISCONTENT

Perfect Motherhood. Lois Waisbrooker. 1 00

Irene or the Road to Freedom. Sada Bailey Fowler. 1 00

Business Without Money. W. H. Van Ornum. 50

Helen Harlow's Vow. Lois Waisbrooker. 25

God and the State. By Michael Bakunin. 05

Moribund Society and Anarchy. By Jean Grave. 25

Anarchy. By Enrico Malatesta. Is It All a Dream? By Jas. F. Morton, Jr. 10

God and Government: The Siamese Twins of Superstition. W. E. Nevill. 05

The Chicago Martyrs; The Famous Speeches of the Eight Anarchists in Judge Gary's Court, and Altgold's Reasons for Pardoning Fielden, Neebe and Schwab. 25

Five Propaganda Leaflets on the Sex Question. 10

Personal Rights and Sexual Wrongs. What the Young Need to Know. E. C. Walker. 30

The Revival of Puritanism. E. C. Walker. 10

Appeal to the Young. Kropotkin. 10

The Evolution of the Family. Jonathan Mayo Crane. 05

Love in Freedom. Moses Harman. 05

The Evolution of Modesty. Jonathan Mayo Crane. 05

The Regeneration of Society. Lillian Harmon. 05

Motherhood in Freedom. Moses Harman. 05

Judgment. Wm. Platt. 05

The Coming Woman. Lillie D. White. 05

Plain Words on the Woman Question. Grant Allen. With remarks by E. C. Walker. 05

Variety vs. Monogamy. E. C. Walker. 05

Marriage and Morality. Lillian Harmon. 05

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A Valuable Book Free on application. Contains treatise on the human system, its diseases and cure and hundreds of references and testimonials.

AGENTS WANTED. WRITE FOR TERMS.

New York and London Electric Ass'n,
Dept Z 929 Walnut St., Kansas City, Mo.

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that _____ has subscribed to the articles of incorporation and agreement and paid into the treasury of the Mutual Home Association the sum of _____ dollars, which entitles _____ to the use and occupancy for life of lot _____ block _____, as platted by the association, upon complying with the articles of agreement.

SEND 10 CENTS for specimens of 10 liberal papers and 10 tracts, circulars and samples of stocking yarn, or 3 cents for a copy of "Little Freethinker." Elmina Drake Slenker, Snowville, Va.

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BY GRANT ALLEN.

Grant Allen needs no introduction to reading, thinking men and women. Man of science, a writer of charming expository and imaginative prose, he was, perhaps, at his best when bravely leading on, as in this brilliant brochure, in the fight against degrading religious and moral superstitions and time-sacred wrongs. No brief description can tell you what this splendid little work embraces no short excerpts can satisfy you. Price 6 cents.

FOR SALE BY DISCONTENT.

MEETING.

The Independent Debating Club meets every Sunday at 2 p. m., at 909 Market street, San Francisco, Calif. Free discussion. Public invited.